

Crother Cassel attended the Ecumenical Conference of Foreign Missions held in New York. The readers of the EVANGELIST will be interested in his "Ecumenical Echoes," in this issue, and at the same time will be pleased to learn that we have on hand another instalment of these "echoes" for the next week. We trust Brother Cassel will find time to continue them for several weeks.

In this issue Brother Gillin, makes an appeal to the pastors of the Brethren church which should have the immediate attention of each one. Brother Gillin is laboring hard to gather the necessary statistics of the church to make an intelligent report, but he can not succeed unless the pastors assist him. Shall the work succeed or fail? It will depend entirely on the pastors of the different congregations thru-out the brotherhood.

Of the Bibles sent to the Johnstown, Pa. Sunday School, Brother Trent writes, "The Bibles sent us are giving good satisfaction, all seem pleased with them." We can always satisfy our customers in Bibles, both as to quality and price.

Brother J. C. Mackey has moved from Eaton, Ohio, to West Alexandria, where he and his wife will establish their Ohio home. Brother Mackey has charge of three congregations, Farmersville, West Alexandria, and Bear Creek. This is a large field and a hopeful one. We trust his labors may be blest of the Lord to the conversion of many souls.

Brother W. D. Furry of Notre Dame University has been invited to deliver the address to the class of 1900 at Ashland College, June 6. He accepted the invitation, and from a private letter we learn that his subject will be, "Education and the Higher Life." We congratulate Brother Furry on the happily chosen subject for his address.

Speaking of our needs brother L. S. Bauman very truthfully writes: "I believe one of the greatest needs of our church today is men. God give us men—men of sense, men of brain, men of courage, men of consecration—God give us men. May he abundantly bless Ashland College to this end." That tells it all in a nut shell. When this need is supplied all other needs will be met. We will have a college, a strong publishing house, and missions in foreign as well as our native land. May God answer Brother Bauman's prayer and give us strong, mighty men of the Lord.

Mission Items

The approximate number of adherents to the different religions of the world is as follows:

Pagans,	155,620,000
Hindus and Sikhs,	207,400,000
Buddhists, Confucians, etc.,	430,174,000
Mohammedans,	205,775,000
Jews,	6,505,000
Other non-Christians,	830,000
Roman Catholics,	223,550,000
Protestants,	149,995,000
Other Christians,	119,360,000
Total,	1,499,169,000

A glance at the table reveals how vast the work is which Christianity must yet accomplish. What is being done? The Ecumenical conference just held in New York gives the following report.

In the United States there are 59 foreign missionary societies besides 39 women's societies which are auxiliary. The total income of all the societies in the world is \$17,161,092.00 annually.

These employ 4,953 missionaries, 421 men and 203 women physicians, 3,450 married women, 3,119 unmarried women and 1,244 lay missionaries making a total of 13,607 foreign missionaries with 73,615 native helpers. There are 5,232 principal mission stations, 25,586 out stations, 10,993 organized churches and 1,286,298 communicants.

There are 20,374 educational institutions maintained on the mission field, containing 714,302 male and 332,007 female pupils, a total of 1,046,309.

There are 148 mission publishing houses and printing presses, issuing annually 10,561,771 copies and 34,904,339 pages. There are 365 magazines and papers in foreign missionary lands, having a circulation of 297,435.

Christianity has already gained the first place even in point of numbers among the world's religions. But other considerations are more important. It is practically the only missionary religion. The Buddhists and Mohammedans make a faint show of spreading their teaching but it is nothing compared with Christian efforts.

Besides this there is the fact pointed out by a great daily recently, *The Chicago Times Herald*: "The entire direction of the world's affairs is now taken over by Christian nations, who carry with them their religion as well as their laws and customs. Before their great civilizing influence, propagated in church and school house, idols and fetiches must fall and all the baser superstitions vanish. Whether we measure it by its numbers, its energy or its power, the Christian faith transcends any of the others, and in its power it exceeds all the others put together."

Information Bureau

Who changed the Sabbath from the seventh to the first day of the week, and by what authority?

The custom of observing the first rather than the seventh day began with Christianity and gradually became general. The change cannot be attributed to any one person or decree.

The Jewish Sabbath was given to Israel as a sign (Ezek. 20:12; Ex. 31:16, 17,) and was a part of the Mosaic system of feasts based on the sacred number seven.

It was a part of the old covenant embodied in the ten commandments (Ex. 34:28; Deut. 9:9, 12) which covenant had its work (Gal. 3:24) and was replaced by the new covenant. (Jer. 31:31-35; Heb. 8:8, 12; 10:16, 17; Galatians, chapters 3, 4, 5.)

In the passing of the old covenant the seventh day Jewish Sabbath of course also passed. (Col. 2:14-17) and those Christians who still held to its observance along with circumcision and other Jewish ordinances are condemned. Gal. 4:10, 21-31; Rom. 14:5. There is evidence that the day was never strictly observed by the Jews until after the exile (see Jer. 17:20-27; Ez. 20:12, 13, 16, 20; Isa. 56:2-6; 58:13,) but after that time rigorous customs grew up until the Jews had 39 classes of acts forbidden on their Sabbath. Such formal observance was denounced by Christ (Matt. 12:1, 10; John 5:8; 6:23; 9:14, 16) who places the Sabbath in its true position as a day for man's needs. (Mk 2:23-28; 3:17) On this ground the particular day could not possibly have any significance.

Both Jesus and the apostles however continued to go into the synagogues on the Jewish Sabbath because of the opportunities on that day to address the assembled worshipers.

After the resurrection they began to meet in commemoration of that event on the first day for their own worship. (John 20:19, 20; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.)

This custom, begun by the apostles themselves, grew until after the destruction of Jerusalem (A. D. 70) the Jewish Sabbath which was no longer binding ceased to be observed except as a day of fasting by some.

After the closing of the canon of scripture (about A. D. 90) we must depend for our information upon the writings of the early Christians. As the question is so frequently asked it may be worth while to quote a few testimonies which may be kept for reference.

The earliest document we have is that of "The Teaching of the Twelve Apostles" by an unknown author writing between 70 and 100 A. D. It contains instructions for new converts and says (c. 14,) "And on the Lord's day of the Lord come together and break bread and give thanks after confessing your transgressions that your sacrifice may be pure."

Pliny, a heathen writer (111 A. D.) in a letter to the emperor Trajan (10:97) calls Sunday "the stated day" on which the Christians in Bythnia assembled for worship.

Justyn Martyr (114 A. D.) says, (1 Apol. ch. 67) "On the day called Sunday, all who live in the cities or in the country gather together to one place and the memories of the apostles or the writings of the prophets are read as long as time permits, then when the reader has ceased the president verbally instructs and exhorts to good things. . . . Sunday is the day on which we hold our common assembly because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Christ on the same day rose from the dead."

Ignatius, 110 A. D. Ad Magnes 9, says "No longer Sabbathizing but living in the observance of the Lord's day on which also our life sprang up again."

Apostolic constitutions (2nd century) Book 7, ch. 30. "On the day of the resurrection of the Lord, that is the Lord's day, assemble yourselves together without fail, giving thanks to God." Other references might be given such as, Epistle of Barnabas (120 A. D.) ch. 15; Justyn Martyr, dialog with Trypho c. 138. Dionysius of Corinth (175) in a letter to Soter, bishop of Rome; Melito of Sardis (170 A. D.) who wrote a treatise on the Lord's day; Irenaeus, Adv. Haer. 5:16; Tertullian (200 A. D.) urges abstinence from labor on Sunday.

Christianity gradually supplanted paganism until finally the Roman emperor, Constantine was converted and he by royal decree forbade courts of justice to hold sessions on Sunday except for the humane purpose of manumitting slaves. He also forbade military drill on that day. This was in 321.

The custom of Sunday observance which, as we have seen, began with the apostles and was now universal among Christians, was made a law by the council of Laodicea 363 A. D.

In 425 another civil law forbade games on that day.

Thus with the growth of Christianity from the first has grown the observance of "the Lord's day" which is to be kept not in the spirit of idiotic cavilling about "first or seventh" days but in the spirit of the Master himself.

Communion Notice

The Winchester Brethren Church of Gratis, Preble Co., Ohio will hold their semi-annual communion service on Monday evening, May 21, commencing at 7:30 sharp. There will be services on Friday, Saturday and Sunday evenings previous. The usual invitation is extended.

JOSIAH KEIM, Pastor.

Denver, Ind.

Denver, Indiana is a mission point that the Mexico church has taken under its wing, and it promises to become a good point for the "Bible alone" doctrine. During the last two busy weeks we preached a few sermons there and the result was six accessions to the church. We did all we expected to do,—we sowed our seed, and now we await the harvest. Sickness prevented some from attending, but withal we had crowded houses several nights and excellent attendance thru-out. We have also to report one accession at Mexico at our last service by relation. Slowly but surely, on!

LOUIS S. BAUMAN.

Roann, Ind.

The love of goodness is real and healthy only when we do it.—Robertson.